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THE PINCKNEY LECTURE: ON THE POWER OF GOD.

Delivered in St. Philip's Church, Charleston, on Wednesday, the eleventh day of November, 1840, by the Rev. CRANMORE WALLACE.

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PSALM CXLV. 10.—All thy works shall praise thee, O Lord !

The Will of the venerable founder of this Lecture, which Will should certainly be sacredly regarded by all, who are called upon to fulfil his praiseworthy design, restricts me on this occasion to the subject of "the power of God." At first thought, it might seem, that this topic had been entirely exhausted by the thirty Lecturers, who have preceded me. But the subject is comprehensive as the revealed word of the Infinite One, and boundless, as His universe. In a thousand years it cannot be exhausted, nor need it ever degenerate into stale and unprofitable repetition. The only real difficulty lies in the selection of the most striking and suitable illustrations out of the uncounted multitude, which press themselves upon one's acceptance. On the one hand, there lies open before us the volume of inspiration, rich, as on every other subject of theology ; so especially in the delineation of the wonderful attributes of the Deity. But besides, that the representations of the wisdom and power of the Almighty contained in the Holy Word, are more familiar to my hearers, as well by their private reading, as by the instructions of the Desk and the Pulpit, several of my immediate predecessors have made effective use of the materials for illustrating this subject contained in Holy Scripture.

On the other hand, the volume of nature, if it be less precise and definite, and less easily perused, is not less abundant in instruction and delight on this beautiful and interesting subject. Indeed the sacred writers themselves often dwell upon the illustrations of God's wisdom, and greatness, and power in the world of His creation with an unction, which can be read only with unalloyed delight. Not to speak of the Psalm, from which our text is taken, the "sweet singer of Israel" seems never to be wearied with speaking of the manifestations of God's wis-

dom and power displayed in His material creation. Thus in the nineteenth Psalm, he breaks out into that fervent strain,

The heavens declare the glory of God ;
And the firmament sheweth his Handy work.
Day unto day uttereth speech,—
And night unto night sheweth knowledge.
There is no speech nor language,
Where their voice is not heard.
In them hath He set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.

And again, making use of the glories of the heavens, as an appropriate illustration of the greatness and power of their Creator, in the eighth Psalm he exclaims,

When I consider Thy heavens, the work of Thy fingers,
The moon and the stars, which Thou hast ordained ;
What is man, that Thou art mindful of him !
And the son of man, that Thou visitest him !

Nor is David less fervid and sublime, when turning from the splendor of the heavens, he recognises the footsteps of the Almighty on the earth and the seas, and tunes his harp with admiring rapture to him,

Which by His strength setteth fast the mountains ;
Being girded with power :
Which stilleth the noise of the seas,
The noise of their waves and the tumult of the people.
They also, that dwell in the uttermost parts are afraid at Thy tokens :
Thou makest the outgoings of the morning and evening to rejoice.*

In the one hundred and forty-eight Psalm also he not only calls upon every *living* being, but by a bold and beautiful personification invokes the aid of all the inanimate creation also in praising the Creator.

Praise the Lord from the earth,
Ye dragons and all deeps ;
Fire and hail ; snow and vapors ;
Stormy wind fulfilling his word :
Mountains and all hills ;
Fruitful trees, and all cedars :
Beasts, and all cattle ;
Creeping things and flying fowl.

Our blessed Lord also illustrated and enforced His beautiful and instructive parables by turning the minds of his disciples to the contemplation of the lilies of the field and the fowls of the air. Even Jehovah Himself, when He condescended to answer Job out of the whirlwind, illustrated His own infinitude and power by the behemoth or river-horse, and the leviathan or crocodile.*

Following then such examples, let us consider, as the time will allow, some of the illustrations of the power and wisdom of God to be drawn from His visible creation. But in what corner of so vast field shall we begin ? Shall we speak of the dimensions of the sun, the revolutions of the planets, and the unmeasurable distance of the stars, and thus lead

* Ps. lxxv. 6, Coit's Arrangement.

† Job xl. and xli.

the mind upward to Him, who made them all? But who will venture to speak on this topic after the powerful and eloquent Chalmers? or the acute and painstaking Derham? Shall we call your attention to the structure of the earth, and the proofs of the wisdom and power of the Creator from the indubitable remains of mighty revolutions, which have shaken the solid frame of earth? A hundred geologists have done this before us; and if they have indulged many a fancy, and constructed many a baseless theory, they have yet, incidentally though it be, and perhaps unwillingly, illustrated the sublime power and unfathomable wisdom of Him, who alone could rule events so stupendous, and direct them to the accomplishment of his own wonderful purposes. Shall we speak of the evidences of design in plants and animals? Who will care to follow in the footsteps of Paley? Who will undertake to delineate with a feebler pen, what he has done with such admirable clearness, beauty and power? Shall we speak of the proofs of the wisdom and power of the Almighty in the anatomy of the human frame? Let us rather leave this branch of our subject to those eminent Christian physicians, who have labored so skilfully to dispel the mists of doubt, and shown so clearly, in the wonderful structure of the human body, the hand of an Almighty Contriver. Let us turn to a less frequented, though perchance an humbler walk. Let us look to the "creeping things," which we brush from our path with disgust, or tread under our feet with unconsciousness. Let us examine some of those minute winged beings, to which we have hitherto looked, it may be, only with displeasure, as causes of annoyance—as interrupting our quiet, or disturbing our sleep, or destroying the products of our fields and gardens.

"All nature," it has been eloquently said* proves that, "there is a God; the humble plants of the valley, and the cedars of the mountain bless Him; the insect hums His praise; the elephant salutes Him with the rising day; the bird chants Him among the foliage; the lightning proclaims His power, and the ocean declares his immensity. Man alone has said: "There is no God." It might have been said with equal truth, for the pen of inspiration has sanctioned it, "The fool," alone hath said in his heart, there is no God."† But though, my brethren, you need, either for the conviction of your understandings, or the confirmation of your faith, no new proofs of the existence of God, yet those arguments which prove his being, are so closely interwoven in their very nature with those, which demonstrate His power and wisdom, that it is not always possible to separate the one from the other. Whatever is a proof of contrivance and design in the works of nature, is a proof of there having been a Contriver, a Designer, i. e. of the existence of God. But whatever proves forethought and design—a forethought carried out to its purposed end, a design accomplished, proves in like manner, that the Designer had wisdom to contrive, and power to execute. Whatever therefore illustrates the *being* of a God, illustrates also His *power*. Every work consequently on Natural Theology, is a treatise on the subject of our present discourse. But among the many excellent and convincing works of this kind, no one has, as far as is known to the present speaker, except very partially and incidentally, dwelt upon the argument to be

* Chateaubriand. *Genie du Christianisme*.

† Ps. xiv. 1.

drawn from the proofs of Almighty and infinite wisdom displayed in the forms, structure, colors, and habits of insects. This minute but beautiful portion of the Creation of the Father of all, has been too often passed by as insignificant, or overlooked with contempt. But it shall be left to the judgment of the candid and intelligent, whether the marks of Divine Power discoverable in the insect world, if less grand and magnificent, are not equally interesting and instructive, as in animals, whose massive size forces them more frequently upon our notice. If we do not among them find the trunk of the elephant, adapted with equal facility to pick up a penny from the ground, to turn a small key, and to raise the most incredible weights; we may discover the proboscis of the butterfly, coiled up, when not in use, like a watch spring, unfolded at the will of the insect to a length, wonderful for its size, thrust far into the tubes of flowers, and extracting thence, by an apparatus not less complicated, than that of the air-pump, the liquid honey. If we do not find an animal like the mammoth or mastodon,* *seventeen* feet long and *eleven* high, capable of destroying villages, of trampling armies under its feet, and devastating whole districts; and thus leading our minds through the impression of awe and wonder, to the contemplation of the all-powerful Creator; we find animalculæ, invisible to the naked eye, of forms not less singular and curious, than those of the elephant or mastodon, furnished with the organs of most, if not all of the senses, with a heart, whose beating can be seen, with lungs and a complicated apparatus of breathing through many lateral tubes, and covered with feathers each a thousand times smaller than the finest down, yet each distinct and formed of as many parts, and as beautifully adapted to its purpose, as the quill, with which we write. What mind, not blinded by atheism, would not be led by the mere inspection of a being so minute, as to escape the notice of our unassisted senses, yet of body and limbs not less wonderfully constructed, than our own, to think with admiring reverence of that wisdom, which contrived and that power, which brought into existence the smallest, as well as the greatest of the works of God! Is not the minuter illustration, even the more striking? We admire the architect of the vast and imposing cathedral, or the skilful planner of a great city; but does it not require still greater skill and more patient industry, to make and put into harmonious action all the delicate wheels and springs of the smallest gold watch—so to adjust all its parts, that it will always point to the true time? We are filled with wonder, when we examine the complicated parts, of the steam-engine, and observe their harmonious action: but we do not less admire the delicate shading of the finest steel engraving, or the minute accuracy of the *Daguerrotype*; which needs a microscope to reveal its hidden faithfulness to nature. So are the minutest works of God, when placed in a proper light, as striking illustrations of his unfathomable wisdom, as is the lofty tree, or the towering mountain-top. The pious mind, indeed, will see God every where and in all things. On contemplating the frozen waterfall of the lofty mountain, he will exclaim with the sublimest poet of our age,†

* v. Peale's *Historical Disquisition on the Mammoth.*

† Coleridge. *Hymn in the Vale of Chamouni.*

"Ye ice-falls ! ye, that from the mountain's brow
 Adown enormous ravines slope amain—
 Torrents, methinks, that heard a mighty Voice,
 And stopped at once amid their maddest plunge !
 Motionless torrents ! silent cataracts !
 Who made you glorious as the Gates of Heaven
 Beneath the keen full Moon ? Who bade the Sun
 Clothe you with rainbows ? Who with living flowers
 Of loveliest blue spread garlands at your feet ?
 God ! let the torrents like a shout of nations,
 Answer ! and let the ice-plains echo God !
 God ! sing ye meadow streams with gladsome voice !
 Ye pine groves with your soft and soul-like sounds !"

But, though such things move the man of pious reflection to sublimer thoughts, they awaken in him scarcely a more intense admiration, than the delicate petals of the wild flower, or the wings of green, and gold, and blue of the little plunderer, which feeds upon its sweets.

But not to lose ourselves in generalities, let us take some particular examples of contrivance and adaptation of means to an end. And first let us say a few words of vision in insects. The larger animals are furnished with eyes having a single pupil, and a ball rolling in its socket from side to side, and upward and downward, according to the situation of the object of vision. The eyes of insects on the contrary are fixed in the head ; and the head itself is furnished with so short a neck as to turn but little without turning the whole body. Is this not, you will ask, a great defect ; for how is the poor insect to see and escape from an enemy approaching from behind ? Let us not be too hasty in condemning the works of the Almighty. This seeming defect is compensated in different classes of insects, in two different ways. Some species of spiders for instance are furnished with *eight* brilliant and sharp-sighted eyes, two being placed on the top of the head for upward vision, one on each side for lateral vision, and four in front. Other insects have but a single pair of eyes, and those as in the case of the spider immovable in the head. But these eyes are placed on the sides of the head, are of enormous size, when compared with the body of the insect, being often each of them, as large as the rest of the head, and are furnished with a great number of faces, each with its own pupil and retina, and each answering the purpose of a separate eye. Leeuwenhoek* shows, that the eye of a silk-worm, which appears to the unscientific observer single, consists of more than 3,000 optical instruments or eyes. Each of the optical organs of the silk-worm's eye is separated from the rest by a division of six sides, and all these hexagonal organs or eyes are placed in the most exact order, which can possibly be conceived. When the eye of the silk-worm had been separated from the head, cleared from obstructions and placed before the microscope, the surrounding objects could be clearly seen through each of the small optical organs, though wonderfully diminished. The steeple of a church 300 feet high, appeared no larger, than the point of a small needle, when seen by the naked eye. What a wonderful idea does this give us of the great Artist ! Three thousand organs of sight, each forming a perfect image, and all comprised within a space, the size of a large pin's head ! Surely he

* *Select Works, Hooke's Translation, page 16.*

who does not see the power of God in a contrivance so exquisite, is "the fool," who "hath said in his heart, there is no God." Surely he, who is not moved to adore the Contriver and Executor of so inconceivably nice and delicate a piece of work, must be void of understanding. There are indeed examples still more astonishing. Entomologists tell us,* that the eye of a dragon fly has 14,000, and that of a butterfly has 35,000 facets in its two eyes. Nor is the variety of contrivances less astonishing. The bee, besides its large eyes with many facets adapted to horizontal and downward vision, has also three small eyes on the top of the head for upward vision. The six or eight eyes of spiders, are in different species placed in every variety of form and figure. Some are in the form of a cross, some semi-circular, some in parallel lines, some forming an oval figure, and some in portions of concentric circles. The centipede has twenty eyes; and a species of day-fly, besides the two kinds of eyes, of which we have spoken, has a pair of faceted eyes on the top of a short column rising from its head.† In a little insect, which skims on the surface of standing water, the upper portion of the eyes, fitted for seeing in air, is placed on the upper part of the head, and the lower portion, fitted for seeing in water, is placed in the lower part of the head, a thin division separating the two. When the faceted eye of of an insect is fitted to a microscope, it has the power of diminishing, as well as multiplying the object. A soldier seen through it appears like an army of pigmies, and the flame of a candle appears the illumination of thousands of little fairy lamps.‡ The outer coat of the eye of the bee is stiff, hard, flexible, and transparent, similar to a very thin plate of horn. It is divided by various and manifold divisions, which on the surface resemble globules or little spheres. These divisions within the eye, are six-sided, exactly like the closed cells of the honey comb.||

What is there in the whole compass of human art to be compared with these minute, complicated, exquisite contrivances? What can give us a higher idea of the skill and power of Him, whose creative wisdom is thus shown to be not less wonderfully exerted in the least, than in the greatest of his works? Who can forbear to exclaim,

Oh Lord how manifold are thy works!
In wisdom hast thou made them all;
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable.§

The contrivances, with which God has furnished these minute creatures for their other senses are little less curious and interesting. They have no hands, wherewith to examine every article, with which they come in contact. But they are provided with four *palpi* or feelers, projecting from the mouth and under jaw, which are in constant activity, and by means of which they seem to judge of the fitness of any object for their food or other purposes. The sense of feeling, diffused throughout their bodies, seems to be peculiarly delicate. Ants, for example, are so delicately susceptible of cold, that the finest day will not tempt them to

* Library of Entertaining Knowledge. Insect Miscellanies, pp. 123, 130.

† Insect Miscellanies 126.

‡ Goldsmith's Anim. Nat. iv. 320.

|| Swammerdam.

§ Ps. civ. 24, 25—Coit's Arrangement.

place their eggs at the top of their nest, should the air be chill; and it was remarked so long ago as the time of Pliny, that previous to bad weather, they are all in a bustle to secure their eggs, forewarned, no doubt, by the perception of an altered temperature.* Kirby and Spence tell us, that, "when the atmosphere is in a highly electrified state, and a tempest is approaching, insects are usually most abundant in the air, especially towards evening; but before the storm comes on, all disappear, and you scarcely see a single individual on the wing."

Insects have no organs, as far as can be discovered, corresponding, in form, with our ears. To suppose them, however, destitute of the sense of hearing, would be a great error. On the contrary, many of them appear to possess this sense in its highest perfection. We all know, how wonderfully the hearing of the partially deaf is assisted by that beautiful invention of recent years, the gum elastic ear-trumpet. Now insects are furnished with two natural ear-trumpets, called *antennæ*. These instruments are often confounded with the feelers; but the most accurate observations of living naturalists† leave little doubt, that those long projections from the heads of most insects are organs of hearing. It may naturally be asked, why should they take this form? Why should they not have the position and figure of the ears in larger animals? A part of the answer may have been anticipated, viz. that this form gives them the power, possessed by the ear-trumpet, of increasing the sound. But But besides this, many insects seek their food in the long horn-like projections of flowers called *nectaries*; or deposit their eggs in holes of considerable depth. How was the insect to discover, in these dark recesses, where the eye could not aid him, the presence of an enemy, which might be lying in ambush? One of these admirable little ear-trumpets is cautiously applied to the opening, and if need be, partially inserted into the cavity. Could any contrivance be more beautiful? But not only is so valuable a pair of instruments, provided for the use of these tiny creatures by Him, who careth for the least, as well as the greatest, but care is taken, that it shall not be injured or destroyed. In beetles and some water insects, a cavity is provided in the head, in which the antennæ when not in use are folded and laid away, like a musical instrument in its case.‡ How wonderfully varied are the expedients of creative wisdom! How manifold and astonishing the exhibitions of creative Power! The same mind contrived, and the same hand created the large ear of the owl, which projects from above for the more perfect hearing of the least sound from her prey below, while herself perched on a tree above; the ear of the fox, projecting from beneath, and turned upwards to catch the least rustling from his prey above; that of the hare, turned backward to warn him of the first approach of his relentless pursuers; the pendulous ear of the hound, to gather the least sound creeping along the earth; and the delicate ear-trumpet of the honey-bee, capable of being turned in any direction, inserted into the smallest cavity, and of hearing sounds, which, when multiplied a hundred times, would scarcely be perceptible to our grosser organs. Is it not well to trace the operations of His hands even in these the minutest of His works? Shall we

* Insect Miscell. 16.

† Kirby and Spence, and Rennie.

‡ Insect Miscell. 115.

pass by as contemptible, shall we causelessly destroy, shall we purposelessly tread under foot, beings, which if examined with the skilful eye of the naturalist, or even with the considerate attention of an unscientific, but patient observer, might afford us abundant materials for profitable reflection, abundant incitements to devotional feeling? We may smile at the enthusiasm of the mere collector of showy insects, we may blame him, who leaves duty undone, that he may hunt butterflies and watch the economy of bees, but let us not throw ridicule on the pursuits of the Christian philosopher, who finds a God employed in the minutest, as well as in the greatest of His works, and who sees, as clearly the finger of Omnipotence in the eye of the bee, and the proboscis of the butterfly, as in the hand of man, or the trunk of the elephant.

But to return. It does not appear, that any insect, has a *voice*; that is, that it can emit sounds, produced by the lungs, and uttered, through the mouth. "The buzz of flies, the hum of bees, the drone of beetles, and the ominous click of the death-watch, are all produced by the wings or other organs beating or fretting on some vibratory substance."* The green field cricket carries a kind of drum under its left wing, and by rubbing certain strong nervures against this, produces its loud music.† The noise of the tree locust is produced in a similar manner from two instruments, which combine the contrivances of the military drum and the harp of David. It is by contrivances such as these, but in no two species entirely the same, that the woods and fields are made to resound with those

"Sounds inharmonious in themselves and harsh,
Yet heard in scenes, where peace forever reigns,
And only there, please highly for their sake."‡

There is scarcely time left even to allude to the modes of eating in these minute creatures, so different in almost all things from larger animals. Some insects *eat* their food, others *suck*, and others *lap* it. The eating insects have no teeth within the mouth, but He, who created not only man, and beasts, and cattle, but also creeping things, well knew how to remedy this seeming defect. He gave them teeth *without* the mouth, for so may be called the two pairs of jaws or mandibles, with which they crush and prepare their food. These instruments are admirably adapted to their purpose—"some are sharp and armed with spines and branches for tearing flesh; others hooked for seizing, and at the same time hollow for suction; some calculated like shears for gnawing leaves; others more resembling grindstones, of a strength and solidity sufficient to reduce the hardest wood."||

Other insects lap their food, as the cat laps her drink. The bee for instance may be seen darting its tongue into the honey-cups of flowers and withdrawing it every moment. This tongue, when examined by the microscope, proves to consist of five pieces; and is more complicated in structure, than the spring lancet of the physician, and more exquisitely finished, than the minutest parts of the finest gold watch. It is capable of being darted forth to a considerable extent, and with the greatest ve-

* Rennie.

‡ Cowper. Task Book i.

† De Geer Memoires, iii. 471.

|| Kirby and Spence, Intr. i. 394.

locity, when in use, and of being folded into a very small compass, when at rest.

Other insects again have neither teeth for mastication, nor tongues for lapping, but are furnished instead with tubes for suction. We have now only time to remark of these instruments, that they are extremely various in structure, in the different kinds of insects, that they serve both for perforation and for imbibing fluids, and that they may be compared sometimes to a pump, and sometimes to the instruments used in boring for water. Innumerable examples may be found by any one, who will search the gardens and fields in midsummer. In these the microscope will discover, to the astonished eye, the most wonderful structure and the most exquisite finish.

But the time admonishes me to bring these remarks to a close. Let him, who will, despise these researches into the minuter portions of the works of God. Let him, who will, pass them by with lofty contempt. But let him not claim to himself a degree of superiority on account of his voluntary ignorance. Let him not suppose, that religion sanctions the contempt of that science, which is but the handmaid of devotion. Let us rather, my brethren, adopt the truly philosophical, as well as truly pious meditation of St. Augustine, "O God, thou hast made heaven and earth in Thy Word, in Thy Son, in Thy Power,* in Thy Wisdom, in Thy Truth; wondrously speaking, and wondrously making. Who shall comprehend? Who declare it? What is it that gleams through me, and strikes my heart, without burning it; and I shudder and kindle? I shudder, inasmuch as I am unlike it; I kindle, inasmuch as I am like it. It is Wisdom, Wisdom's self which gleameth through me; severing my cloudiness, which yet again mantles over me, fainting from it, through the darkness, which, for my punishment† gathers upon me. * * * Let him, that is able hear Thee inwardly discoursing out of Thy oracle: I will boldly cry out, 'How wonderful are Thy works O Lord, in Wisdom hast thou made them all.'"[‡]

Such will be the sentiments, such the reflections of the Christian observer. He will look upon all things even the most minute, and those the most commonly despised and trodden under foot, as instances of Creative Power, and of Wisdom infinitely diversified. He will see the hand of God equally in the diminutive wing of the fly, as in the powerful pinion of the eagle. He will take equal delight in tracing the marks of contrivance and design in the slender and exquisite form of the butterfly's proboscis, as in the massive trunk of the elephant, or the fiery nostrils of the war-horse. He will not conceive the Creator of all bound down to the low and selfish notions of a utilitarian age, and obliged to make all things for the *use*, the physical and temporal use of man. He will rise to higher views. Accurate observation and the discoveries of modern science will lead him not to the sordidness of materialism, but to adoration of the Deity.

* In virtute tua.

† Aggere poenarum nearum.

‡ St. Augustine's Confessions, xi. 11, page 232 of Pusey's Translation—211 of the Latin.

"Let no presuming impious railer tax
 CREATIVE WISDOM, as if ought were formed
 In vain, or not for admirable ends—
 Shall little haughty ignorance pronounce
 His works unwise, of which the smallest part
 Exceeds the narrow vision of her mind?
 Has any seen
 The mighty chain of beings, lessening down
 From Infinite Perfection to the brink
 Of dreary nothing; desolate abyss,
 From which astonished thought, recoiling turns?
 Till then, alone let zealous praise ascend,
 And hymns of holy wonder to that POWER,
 Whose Wisdom shines as lovely on our minds,
 As on our smiling eyes his servant sun."*

Thus from the works of God let us ever pass to the contemplation of Himself. Let every print of His footsteps on earth lead our thoughts to the glories of His countenance, which shine forever in Heaven. Let every work of His hand draw our thoughts upward to the Almighty Maker. Let the curious structure and wonderful powers of each minutest insect prompt our hearts to praise Him, who gave life to the least, as well as the greatest of all living things.

REMINISCENSES OF OUR LATE BELOVED BISHOP.

[CONTINUED FROM PAGE 237.]

Sept., 1823.—This month it was determined to set on foot a periodical religious paper. It being proposed to me to write the Prospectus—I did so—although satisfied that I would not satisfy all minds concerned with what I should produce. Some thought it was not high Church enough—others alledged obscurity, &c. The blame of the thing not taking was laid at my door:—The thing went into operation afterwards, and I aided it all I could.

April, 1824.—A Mr. H——, a Roman Catholic Minister, between whom and the R. C. Bishop of Philadelphia—as well as the R. C. Bishop of Charleston, there had been violent angry controversy, originating in an attempt on the part of the former to give effect to the discipline of the Church, against this Mr. H——, as an offender in his moral life, applied to me to be received and recognised as an applicant for admission into the ministry of our Church, in this State. The case admitted not of a moment's doubt. Whatever might be the personal merits of Mr. H. as a candidate for admission into our ministry, it was plain, that his application to be received into it, should have originated in Philadelphia—the immediate scene of his moral life. On this ground I rested a *prompt and decided refusal to do any thing* in the business. *Rev. Dr. Gadsden present.*

Nov., 1826.—I was not present, when the alterations of the Liturgy were proposed, at this meeting of the General Convention. They were at first unanimously agreed to in the house of Bishops, with a particular intended, which, had I been present, would have found in me, a strong and unchangeable opponent. This particular from the ill reception

*Thomson's Seasons—Summer.

which the suggestion of it met with, was taken out of the plan of the alterations, and they passed, as I should have assented to their passing, had I been present—though not liking them in detail—to be considered and acted upon at another Convention. The discretion proposed to be given to ministers indiscriminately, to change or leave out portions of the lessons, I should have objected to—preferring to it, a selection by a Committee of lessons for all Sunday's and occasions of service, shorter or more suitable than the present in some instances prove to be. The discretion as it has existed, I would have remain.

May, 1827.—Extract of a letter to the Vestry of St. Michaels.—The usage of the Protestant Episcopal Church in the United States almost invariable and universal (of which the subjoined copy of a paper in Dr. B's. possession is good testimony) makes it the province of the ministry alone, of any particular congregation to appoint and authorise collections for charitable purposes. The usage of the Churches in this city to the contrary so far as it may be shewn to have existed is not, Dr. B. thinks good and sufficient precedent for the contrary. It originated he respectfully conceives in error, and was continued through inadvertence.

The question of right, however, in this matter, Dr. B. is aware, could not be agitated with a probability of any other result than unreconciled differences of opinion, even after painful discussion. He suggests, in lieu of the consideration of that question, that the harmony and happiness of St. Michael's, may be essentially preserved from interruption, and secured in happy permanency, by an arrangement, which while it may preclude, the appointment and annunciation of any occasion of a collection at this Church, by the ministry, until the merit of its character and claims, has been submitted to the consideration of the Vestry, and has obtained their approbation, on the other hand, may make it to be expected, that the Vestry will, on their part, always decline taking any order on a proposition of, or application made to them for a collection, until it has been submitted to the ministry of the Church, and has received their concurrence.

May, 1827.—Extract from the Register.—Mr. R., to my utter astonishment, I learned was the unchangeable assertor of the right (now for the first time within my knowledge ever asserted) of the Vestry to originate and appoint collections without any reference to the ministry of the Church. The purpose (as is the duty) of the ministry is of course unchangeably, by no act or word of theirs, to recognize or acknowledge any such right. The exercise of it if permitted, may lead, to the greatest confusion and disorder. It is manifestly at variance with all sound order—and with usage—ministers and their Vestries may, by it be put at utter variance with each other. The fault in this instance of difference, I solemnly feel has not been with me.

Nov. 27, 1826.—A letter from Bishop White.—"Having been asked my opinion in reference to collections made in Churches for charitable uses, to whom the designating of occasions of them, should be considered rightly to belong; I give it as my deliberate opinion, that it should always be left to the discretion of the proper pastor of each congregation; and that the Rector of a Church, or Pastor of a congregation can, in no case, consistently with his duty, recognize or admit the right of the Ves-

try, to appoint collections independently of him, except, when the object of the collection may be, to provide for any expence or exigency of a Church, with whose temporalities the Vestry, independently of the Rector or Minister, may be charged.

It is however, my opinion, that every Pastor of a Church, in the exercise of the privilege affirmed, should pay respect to the wishes of his parishioners, so far as they can be ascertained, which is not only reasonable in itself, but conducive to the effect of his persuasives to beneficence. They are the least likely to be so framed, as to be effective, when he is compelled to plead for what his judgment does not approve of.

I am convinced, that my opinion, has the sanction of long and general practice; and I do not know of any practice, at variance with it.

WM. WHITE, *Bishop of the P. E. Church
in the Commonwealth of Pennsylvania.*"

*In a letter to the Vestry of St. Michaels, dated October 30, 1803, he says:—*When I accepted your invitation to the place I now hold in St. Michael's Church, the only circumstance that in any degree took away from the pleasure your unanimous and flattering approbation of me afforded, was the proposal that I should serve on terms of entirely equality with the gentleman with whom I was requested to associate in your service. At that period I made known this sentiment, and declared a decided preference of the place of assistant to Dr. Jenkins as a Rector, regularly elected. Being informed, however, that this wish was inconsistent with an existing resolve of the Vestry, as well as with their unanimous inclinations, I at that time forbore to urge it, though my feelings would not acquiesce in its entire relinquishment. During the short time of my ministry among you, I have been embarrassed by the existence of a state of things in this Church, which reduced the oldest, and most experienced in the service of the altar, to the same level with the youngest, and which, by leaving to the discretion of the latter the exercise of the due deference and submission to their superiors, was calculated to place at hazard a principle highly important in itself, and inseparable from the system of government which distinguishes the Church, of which ours is a member, from all other divisions of the Protestant Church. It has also been an objection of much weight in my mind against this disposition of things in St. Michael's, that it constitutes a departure from that universal usage of the Churches of our communion, which gives each particular Church to the charge of a Rector—making the second Minister an assistant to such Rector, on such terms as are expedient and conformable with local regulations.

Impressed therefore, gentlemen, with a solemn sense of the obligation I am under, without any regard to personal considerations, to use my utmost efforts for the maintenance of the system and principles of the Church of which I am a Minister, free from violation or adulteration, I can no longer forbear respectfully to request that you would take into consideration the election of a Rector—considering me as a candidate if you please for the assistantcy. Desirable as would be a continuance in the station I hold in the Church, I shall not consider myself at

liberty to retain it, but under circumstances, consistent with my obligations as a Minister of the Protestant Episcopal Church.

*In a letter to a friend, dated April 3, 1817, he says:—*Since the expression you made to me of a wish to inquire further into the evidences of the Christian Religion, I have not had time, till now, to think of sending you the works which I mentioned, as best calculated to remove the doubts, that have impeded the complete establishment of your belief. The two works I send you have made many *unbelievers doubters*, and many doubters believers. Of Leslie's Short and Easy Method, it has been said that he who reads it with a predetermination not to believe the Divinity of the Christian system, after reading it, can retain his unbelief *only by force*. The style of both these books is old fashioned and hard. But the man who has read, and who reads *as much law* as you, will not suffer himself to be obstructed in the pursuit of important truth by an obsolete, a hard or rough style, I only wish you to study the case of Butler, Paley, Leslie, Hartley, &c. versus Infidelity, with half the attention and care you give to many a law case, and I am sure I shall have the assurance of your faith as a Christian to add to the happiness, which from the consideration of your many excellent qualities as a man, I already enjoy in calling you *my friend*, and myself yours, with real esteem.

*In a letter dated Nov., 1805, to a friend, he says:—*After some time past, last night in anxious thought about the state of mind you discovered to me on subjects in my estimation, of all the most important, I determined to send you the book, which accompanies this, *for your perusal*.

In the spirit of sincerest friendship, I request that you will oblige me, by reading it with care and attention, strongly convinced that a complete establishment of your mind in some truths, about which your secret scepticism has been occupied will be the happy result. I know this is a species of reading to which you have been little accustomed—and you will find some difficulty in overcoming the *horror* with which the contents of this book at first sight may fill you. But, my friend, I am not now treating with you as a Poet, or the man of taste—but as the honest, and serious inquirer after truth, summon up then all your resolution, and wade through the horrid mire of three or four hundred pages of argument. *Pulchrior emerges*. Be assured the question whether Christianity be true or false, is worthy of more attention than you have given it—and upon reflection, you will find it so inseparably connected with that about the very being of a *God*, that you will be convinced it demands all your solicitude.

The *notion* (pardon me for calling it by no better name,) that it is of no importance what a man believes, provided his actions are right, cannot stand the test of one moment's consideration. Ask yourself in earnest my friend, whether you really think you could go through life inviolably faithful to the obligations (if the word can be applied in such a case) of a social being without any impression of a God and an hereafter. What constitutes the right of human conduct if the will of God is put out of the question? The authority of conscience? The idea of conscience without a God, is a manifest absurdity. Civil laws? What

then shall be the rule of right in those cases which laws cannot reach? Why the eternal principles, to be sure in which those laws are founded. Now I maintain it impossible to separate God from those principles.

You did not mean, however, I suspect when you uttered the sentiment in question that it should go further than to an indifference whether Christian doctrines were received or not. But if it is of no importance what a man believes with respect to Christianity, if he acts well it is certainly of no importance what he believes with respect to a God and future accountability, provided he conducts uprightly and charitably towards his fellow creatures. But how any man is to act uprightly, and charitably towards his fellow creatures, under all varying circumstances, and in all extreme cases, without the belief of a God, and a future state, I confess I cannot possibly conceive.

But enough of this—read Butler my good friend, read him I entreat you with serious and fixed attention, and with a sincere desire to ascertain the truth, and you cannot but find yourself convinced of the truth and importance of revealed religion—may you attain this blessed conviction—and by a life and character conformable to it, be both now and forever happy, is the prayer of your affectionate friend.

NOTICES OF NEW PUBLICATIONS.

Publication of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, for the year of our Lord, 1840; being the Sermon and Essay delivered at the Annual Meeting in June.—It was a beautiful—a wise, a benevolent, and a holy idea, (and we may add one dictated by true self love, for surely such meetings must be sources of pure satisfaction) which instituted the annual meetings of the Alumni of our Theological Seminary. To such an arrangement, obviously adapted to promote the welfare of the individuals more immediately concerned, of the Church in general, and of this important interest of the Church, the Seminary in particular, increased utility are given by the Sermon and Essay which are delivered and printed. These productions are always read with interest and profit, for even if they should fail to enlighten—to correct, or to incite with respect to Christian truth and duty—they serve to remind us of the obligation of cherishing the Seminary, and of supplying its deficiencies, as at present the members of the Church are especially invited to do by the endowment of two Professorships almost indispensable to its prosperity.

The subject of the Sermon, “the unity of the Church” (in what it consists—how is it to be promoted, and that it should be by the ministry in an especial manner) is satisfactorily discussed, and we have not often read remarks more beautifully conceived and expressed than in the following exordium:—“We have come, my brethren of the Associate Alumni, from our wide-spread spheres of labor to renew, over a common altar, the friendships and attachments of earlier years. We have come to stand again within the hallowed walls of our honored Alma Mater—to lay our hand upon old Time himself, and to fill the heart

with memories of the past. Not unmingled with sadness are our emotions, as, retracing days that are gone, we feel how different a thing it is to "look out through the loop-holes of retreat" upon the crowded thoroughfares of life, and to engage ourselves in its stern and unceasing conflicts. And, impatiently as we may have longed for the day when we were to leave the safe home, where we were wont "in the quiet and still air of delightful studies to behold the bright countenance of Truth," for the broad arena which stretched before us; who of us has not, as he has sunk almost exhausted beneath the burden and heat of the day and the pressure of momentous responsibilities, sighed again for the quiet of our beloved Seminary. But it is selfish to linger on what is sad. The joy which ought to fill our breasts to-night is that in which no "stranger can intermeddle;" for "brothers who parted for manhood's race," have met again, and amid scenes haunted by sweet and pleasant memories—met again, to revive the associations of other days—to tell over the scenes through which we have passed—and to gather consolation and strength for the trials and labors which yet await us." The peroration is scarcely less happy. "At this annual re-union, perhaps the sentiments now submitted to you may find a response in the hearts of some who would here gladly renew, if only for a few fleeting hours, the sanctified friendships of other days. Besides this, "the voices of the dead" are amongst us. Our ranks are broken, and some who seemed indeed "vessels unto honor, sanctified and meet for the Master's use," now speak to us from the grave—rather let me say, from the battlements of heaven: Admitted, as they are, to know practically and experimentally, the "fulness of joy," and to discover how strong is the bond of union amid the worshippers of that world, how insignificant must seem the conflicts of this short life—with how keen a sense of its bearing on immortal natures must they linger over the prayer of the Redeemer. Could they speak to us from their glorious home, and in one brief sentence, compress the yearnings of their souls, they would say to us, **BE ONE**—one in faith—one in heart—one in purpose. Thus shall the world know that ye are Christ's, and that he is indeed the Saviour of the world. Brethren, let us obey their call. Let the world behold in us in deed, what it supposes us to be in theory, a band of brothers, animated by the spirit which in secular walks of life has accomplished so much. We are men—let us have the sympathies of our nature: we are Christians—let us have charity: we are Ministers of Heaven—let us be true to ourselves and to the cause we have in hand. Then shall we be **ONE** in advancing the reign of the Prince of Peace—**ONE** in securing for our country a defence to which our fleets and armies will be as nothing, the "everlasting arms." And wherever—whether amid the snows of Scythia, the burning plains of Africa, the sunny fields of Europe, or the wide domains which we call our own—we may meet even one who adheres to the ministry, doctrine and fellowship of Apostles, we may exclaim, as we breathe forth our prayers together, this, this is my brother—here, here is the Church for which the Redeemer died*—here is the fulfilment of His own prayer, "that they all may be **ONE**."

*The author begs to refer to a very elaborate Sermon on "Christian Unity" by the Rev. S. F. Jarvis, D. D.

"The blasphemy against the Holy Ghost," or the unpardonable sin, is the subject discussed in the Essay. What was this sin, and whether it could be committed only during the presence of our Lord or his Apostles on the earth, or can be, now that miracles have ceased, are the points considered and ably illustrated, as these extracts will prove. "It is clearly evident that *the blasphemy against the Holy Ghost*, a sin which these Pharisees had already committed, or were in danger of committing, was malignant opposition openly vented and profanely uttered against the miraculous powers manifested through Christ by the Holy Ghost. These powers had been manifested for a length of time, on many different occasions, under a great variety of circumstances. The testimony which the Holy Ghost had thus given to the Messiahship of Jesus was as strong, I had almost said, as Omnipotence itself could produce. To reject it therefore, and that with calumnious reproaches against its Great Author, was plainly a sin of the greatest conceivable enormity. It is not to be wondered at, that the long suffering of God should have become exhausted against such open, long continued, and obstinate rebellion." * * "Now, from all the circumstances of the case, it is evident that in these later days no man can be guilty of an unpardonable offence against the Holy Ghost, unless it appear that the evidence of his divinity and power be as clear and strong to the mind as it was to the minds of the Pharisees. The evidence of the senses, we know we never can have as they had, for miracles have ceased. But can we have evidence in strength and clearness equivalent to that which was presented before the eye-witnesses of the Saviour's miracles." * * "To a mind disciplined and skilful in the logical examination of evidence, at the same time informed upon these several branches of accumulating testimony, there is as conclusive, nay, stronger proof of the source and reality of the Christian miracles than ever could have been presented to those who were the eye-witnesses of their performance. If a person, then, of such a mind and possessed of all this knowledge, shall notwithstanding blaspheme the Holy Ghost in ascribing to magic, or to the power of Satan, the miracles exhibited by Jesus Christ, and thus labor to bring into contempt the religion of Heaven and its Holy Author, I see not how he can escape the denunciation leveled against the infidel Pharisees."

An Address delivered at the Laying of the Corner-Stone of Immanuel Church, La Grange. By the Rev. Philip W. Alston, Deacon, in charge of Cavalry Church, Memphis.—Like every thing which we have seen from the same source, this is a production of uncommon merit. The views in it are rendered impressive both by their comprehensiveness and their originality. We are pleased very much with the matter and the manner, and if we pause at a sentence or two, it may be, because from the conciseness of the style, the opinions of the judicious and well informed author are not fully developed. When we recollect he is yet a Deacon, we are ready to apply the remark "if they do these things in a green tree, what shall be done in the dry?"

"The connexion of religion with government, resembles the torture of Mezentius—a living body chained to the foul embrace of a corrupting carcass." There may be (so it seems to us) a *useful* connexion

of religion with government. Was not *that* in New-England so, whereby each man was required to contribute something to the support, not of this or that privileged denomination, but to the form of Christianity which he preferred? To us it seems therefore the author has put the case much too strongly. If Government may properly patronise the cause of intellectual or physical education, why not of moral education? We say nothing of the manner in which this should be done, and enter not into details, but that a way perfectly unobjectionable by which Kings and Queens, and Republics too, may become as "nursing" parents to Christianity, we can not doubt, unless we doubt the testimony direct and indirect to this point of Holy Scripture. We humbly conceive it is too much the fashion, in these days, to recommend a divorce between the civil authority and the Church. We admit the union, unless it be properly guarded, will be injurious, but can it not be, has it not been, in more than one country, so regulated as to be a mutual benefit?

But we gladly pass to the following sentiments and counsels which can be approved without qualification:—"For the maintenance of gospel institutions, every man here present is directly and personally responsible, to his God, and to his country: and there rests nowhere any responsibility more direct or more imperative than his own." * * "A voluntary system it is, just as obedience to the laws of God and the dictates of conscience is voluntary; voluntary, inasmuch as the impulse proceeds from moral accountability, and not from the compulsion of human laws; voluntary, inasmuch as men *may*, if they *will*, withhold their co-operation: but not voluntary in any sense which would imply that men *can*, if they *would*, disavow the *duty*, and shake off the *obligation*." * * "How shall the vital principle of your social institutions be preserved pure and vigorous? Would you remind us that the school-master is abroad, and the printing press busy, and repeat the axiom more often quoted than understood, that "*Knowledge is Power*?" Think you that to diffuse intelligence is in other words, or by necessary consequence, to promote morals? and that the consciences of men may be enlightened and intenerated by merely storing their minds? We know that this is the favorite maxim of our age and country. We encounter it every-where. We hear it almost daily in conversation, and see it in the public prints; it is proclaimed in popular addresses, and lurks even in legislative enactments. And yet, my friends, it is a maxim false in theory, and fatal in experiment. Knowledge has genuine worth amply sufficient to attract pursuit, and afford matter for rational panegyric, without clothing it with pretensions which are both absurd and dangerous. It is *POWER*,—but it is not *MOTIVE*. It is power, inasmuch as it inspires confidence, commands influence, and supplies resources; but all for *purposes* which are already suggested and fixed by a more subtle faculty. It is an *instrument*, whose results derive their moral character from the moral *agency* which wields it: as that agency is for good or evil, Knowledge is used or abused, supports or ruins, purifies or depraves. That is, the moral influence of Intelligence is *produced* by that which it is said to *create*,—is *dependent* on the very circumstance of which it is said to be *decisive*. Individual instances are but too numerous, in which Intelligence and Vice instead of antagonizing, are allied, to make

the compound of character more noxious and loathsome. And how often do we see the avenue between the Understanding and the Conscience closed,—voluntarily and carefully closed, that while Knowledge illuminates one chamber, Sin, unblushing and unopposed, may riot in the other! Now what is true of individuals is true of the mass. For a people without refinement the range of physical and mental enjoyments must be barren and contracted; but the purity of morals, the restraints of law, and that fireside happiness which after all is the most precious of social treasures, need not be impaired or jeopardized. Nay, the tracts of history upon which the eyes of reason and imagination dwell with the most unalloyed complacency, are not those which have been most resplendent with the illumination of letters, and polished by the arts of civilization. It is in communities where unlettered poverty has been ennobled by a pure and beautiful simplicity of manners, that we find the most illustrious examples of patriotism, and the most lovely portraiture of domestic peace. But that you may discern the true pillar of social happiness and security, consider what would be the condition of a society unsupported by RELIGION." * * "The folly of imposing upon intelligence, the moral functions of Christianity, is precisely the doctrine preached by the infidels of the last century, and whose practical operation the world was witness, in the unparalleled horrors of the French Revolution." * * "Men may become 'partakers of the divine nature, and escape the corruption that is in the world through lust,' only 'through the knowledge of Him who hath called them to glory and virtue.'" * * "As an American citizen, boasting the blessings and pledged to the maintenance of a voluntary system, let every man of you consider how much he has done, how much he may do without feeling any sacrifice, to diffuse the benefits and establish the institutions of pure religion. And let us all rally around and elevate the Cross, not only as the source of salvation, to which whosoever looketh shall have eternal life, but as the palladium of private security, and the ensign of social welfare."

The Primitive Doctrine of Election: or an historical inquiry into the ideality and causation of Scriptural Election, as received and maintained in the Primitive Church of Christ; by George Stanley Faber, B. D. &c.—Those who would really see the whole matter of fact connected with the question of the interminable controversy on the subject of election, as understood and received before the time of Augustine in the fifth century, should read attentively this admirable work. He will not find here any of the fine spinning of Metaphysical cobwebs, nor will he find here any of that acrimony and want of candor which has too often disgusted the honest inquirer after truth, as he has perused very many of the works which the discussion of Calvinism has produced. Mr. Faber has gone to the Primitive Church, especially to the first two centuries, for the facts as to the question, how did the Fathers, particularly Clement, Ignatius, Irenæus, and Justin, receive the doctrine of Election? He does not ask what were the actual opinions of these men, or the Apostles, but what was the doctrine received at that time?—The whole is conducted as a matter of fact investigation, and the result most convincingly presented is this: the doctrine commonly known under the name of the Calvinistic view of Election was utterly unknown in the

Church till the time of Augustine in the 5th century. It was then a novelty, and says Mr. Faber, "in matters theologically doctrinal, *novelty is the synonymum of falsehood.*" We hope this work will be extensively read, for to us it appears well calculated to save much time to the student who would understand this great controversy. Mr. Faber supplies him, in this book, with a map which cannot but help him to an easy survey of the whole ground.—*Utica Gospel Messenger.*

Copies of the work are for sale by A. E. Miller.

SELECTIONS.

FOR THE GOSPEL MESSENGER.

ON WORLDLY AMUSEMENTS.

Messrs. Editors:—It has been remarked that the expression *Worldly Amusements*, is too indefinite, for *all* amusements, of which the unchristian would partake are not objectionable, and some of them are not wrong in themselves, but become so when they are used in excess, that is, when amusement becomes a chief occupation, is not used as a needful relaxation, but consumes the time, the thought, and the interest which belong to duty. In turning aside from serious pursuits to the indulgence of his physical, intellectual or social nature—that is to "pleasure," the Christian habitually remembers these precepts, "Let your *moderation* be known unto all men." "Seek *first* the kingdom of God and his righteousness," and that warning, "She that *liveth* in pleasure is dead while she liveth." This is the restraint which prevents pleasure from becoming sinful, viz: *subordination* of it to the great business of life—the making of our calling and election sure. If the Christian has a keener relish for any secular pleasure, than for the spiritual gratification, which comes from prayer, meditation on the word of God, and the Holy Communion—if he allows any secular pleasure to occupy a large portion of his time, and thoughts, he may well be suspicious whether his heart is right in the sight of God. But to say worldly pleasure is sinful, and that the Christian must renounce it, is to say what Holy Scripture has not said, and is liable to be misunderstood and lead to injurious consequences, affecting both the believer and the unbeliever. "Where the treasure is there will the heart be also." He who is looking to and seeking the Heavenly treasure, will not have his heart engrossed, or too much interested in earthly concerns, be they pursuits of wealth, ambition, or mere pleasure. But all we have said and much more, are better set forth in the following article (which I ask you to publish,) by the eloquent Chalmers', taken from the "*Christian Witness.*"

"Christianity may be treated either as a religion of *points*, or a religion of *principles*. I wish to impress on you the difference between the two. We think the apostle Paul admirably cleared his way through the casuistry of meats, and days, and observances, without compromising the character of the Christian dispensation, and I am tempted to avail myself of the manner in which he has treated these subjects, in the consideration of others agitated in the present day. We recommend especially to your perusal on this subject, the 14th chapter of Romans, as a choice specimen of the manner in which a mind engrossed with larger,

may bring itself to the contemplation of lesser things, from principles to points; and may show, without descending from the high walk of faith, in what respects we may tolerate the usages of the world, and in what respects we may avoid them.

The precise style of Sabbath observation, the degree of conformity to the world that may be allowed, the lawful extent of indulgence in the customs of fashionable life, all these involve points of casuistry, extremely difficult to handle, from the want of any thing tangible to lay hold of. There seems no decisive principle to bear upon them, so that the christian mind is in a state of vacillation and uncertainty. One class asseverate their dogmata with the air of those whose minds are made up; but another class cannot venture on them without cause being shown. This unsettledness of opinion awakes much anxiety among those who are inquiring for the right and are fearful of the wrong. They will not be satisfied with the oracular response of those who speak as 'having authority.' They are ready to follow the light of Scripture; but this light is what they are in search of. They cannot confide in the magisterial but unproved assertion of those who, from long experience in the Christian walk, think themselves entitled to decide *ex cathedra*; nor can they repose with confidence in the unstable conduct of those who are hovering about the margin between the church and the world.

Suppose the question were put, 'Should I, or should I not, go to the theatre?' I instance this, not as a special abomination, but as a specimen of a class. Were this question put, I should like to reply by another, 'Whether the inquirer were already possessed of Christianity or had yet his Christianity to find?' If the first, I might be prepared with an answer; but it is against the injudicious treatment of the latter that I wish to guard you. I should endeavor to evade the question, by saying it was not the most important matter in hand. I would rather speak of his state of condemnation before God; of forgiveness through Jesus Christ; and of submitting to the discipline of training for eternity. We should like this better, and would not take up the other till these important questions were settled and set by. To do otherwise, would be like beginning the study of Newton's 'Principia' with some humble corollary, instead of first mastering the grand fundamental principles.

There are many reasons for the plan I have recommended. If the giving up of the theatre, and public places, and parties, were laid down to the young disciple as so many distinct regulations, he might be led to form a wrong estimate of the subject. Acts of abstemiousness might occupy the place of good works; he might transfer the ground of his hope, from dependence on the righteousness of Christ, to depend on a righteousness of his own. It does not imply any of the elevated or graceful exercises of Christianity. They may be merely the morose exercises of devoteeship, not *with*, but *against*, the concurrence of the will, that secretly pines after them, though by a rigid puritanism they are denied; hence Christianity is turned into a narrow system of bigotry, 'touch not, taste not, handle not,' instead of being presented in that smiling and inviting aspect which it wears in the New Testament. It becomes a burden which overloads the outer man, while it leaves the inner man as remote from God as before; hence we would aim a blow at the root of

corruption, instead of mangling and lacerating one of its branches. Instead of charging him with a doubtful criminality, I would put the question, whether the world, or he who *made* the world, has the more practical ascendancy over him. It is not the attendance of his person at the theatre, but the attendance of his whole mind in the world. To borrow a phrase from parliamentary language, we should be disposed 'to move the previous question;' or, to use a more expressive phrase, 'to proceed to the order of the day.' The point of immediate inquiry which should be first taken up is his condition in the sight of God. The question is not, whether he may sometimes be detected in the world's favorite haunting places, but whether the world has an habitual ascendancy over all his powers? We decline the ambiguous controversy about public festivals and entertainments, and enter into a far more important subject of his controversy with God. Our indictment against him has only one article; not that he is sometimes to be found in places without the territory of holiness, but that from that territory he is wholly and habitually an outcast. Instead of clearing our way through the ambiguities of quite a *subordinate* question, we would bring him to the *grand* question, 'What must I do to be saved?' It is by the settlement of this great *personal* inquiry, that a vista is opened up by which desires and pleasures of a different kind are let in, so that what before was pursued with the greatest delight he now regards with indifference, or with absolute distaste. Although many who profess the gospel exhibit no such change in their habits and history, yet many point in an opposite direction to that which they did before. The man who was before 'of the earth and earthy,' now breathes the air of heaven. His kindred atmosphere is that of the house of prayer, and he now fills up his time with works of righteousness and labors of love. He may not look with fierce intolerance or bigotry on the amusements of other days, but he looks on them with simple indifference. We only see the spontaneous operation of a new taste. If he now keep out of the ball room or theatre, it is but one humble corollary of a great and dominant principle. We would rather treat such things as symptoms of a man's Christianity, than come forward with any dogmatic deliverance on the subject. It is better to impregnate the heart with the taste which religion supplies, and which supersedes the taste it had before for the frivolities of life. Let the reformation come forth as the final result of a process by which the heart is refined, and the affections are changed through the power of truth on the conscience. It is better that it should spring up by kindly vegetation on the soil of a renewed heart, than be forced by any constraint from without; better that it should be the spontaneous effervescence of a change in the *inner* man, than be laid as a burden on the *outer* man.

We have heard that 'new wine' should not be put into 'old bottles.'—Its fermentation is not yet completed; and the old leather bottles of Judea, having lost their elasticity, will not expand, and so the wine is lost. Such is the result of putting into the *old* and *unregenerate* man those manners which have quite a congeniality with the *renewed* man. He is stirred up in revolt against what he does not see to be reasonable. He will not bend to the attitude of such oppressive impositions; and the danger is, that in some fit of explosive impatience, he may cast Chris-

tianity, along with the injudicious mandates of his Christian instructor, together away from him. But put the 'new wine' into 'new bottles,' which by their elasticity will expand to their contents; that is where the inordinate love of the world has given place to a higher affection. The commandment ceases now to be 'grievous,' or rather ceases to be *necessary*. The man is otherwise employed. He is taken up with something he likes better. He may never once be found at his former haunts, where the children of fashion congregate, and, at the sound of their inspiring music, perform their airy evolutions; but he does not scowl, in monkish austerity, on those who still frequent them. He does not ask them to relinquish places where their heart is; and he has a right to expect they will not ask him to visit places where his heart is *not*. Let the theatre be purified of all its grossness, let parties be purified of all their malignity and detraction, let assemblies be chastened of all but thoughtless vivacity, and though he may not see ground for stigmatizing any one variety, he will look on them all as mere varieties of earthliness. This is not a capricious intolerance, but unforced and unfettered liberty. In giving up the fashions and frivolities of a passing world, he follows the taste and inclinations of his own emancipated bosom, the feelings and faculties of his regenerated nature.

There is an admirable *naivete* in many of the sayings of John Newton, and his answer to Scott, (author of the Commentary,) is quite in accordance with our position. Seeing that his young friend was moving aright in those great principles which would infallibly land him in decided Christianity, to the question, whether he should now continue to go to the theatre, he replied, that he might go '*as long as he could.*' It was better that he should be left to find his own way to that lofty vantage ground, of turning from the tasteless amusements of the world to higher and nobler gratifications.

But it may still be asked whether such places are not situated in the 'broad way,' instead of the 'narrow way.' Grant this to be true, and that all the assemblages in them were broken up, the people would be in the broad way still. There is a line of demarcation between the carnal and the spiritual; and if you were to fulminate against all the *houses of idolatry*, it would be of little profit while the worshippers still kept by their *idols*. I would take a loftier aim. Nothing is effected by pulling a man out of the theatre if you do not pull him across the line between the carnal and the spiritual; and keeping all subordinate questions in abeyance, I would enlarge on his yet unsaved spirit, or his yet unprovided eternity.

We remember to have heard of the attempt of Whitfield who contrived to introduce a pulpit into Bartholomew fair, and, amid the fun and frolic which reigned around, preached for days together. He went charged with the gospel of Jesus Christ; and his errand was not to put down one *modification* of worldliness, but to put down all worldliness; and it was better if he turned one to Christ, than if he had dispersed twenty thousand, frightened but not saved. He is said to have gained a goodly number as the reward of his intrepidity. He did not break up the fair, for it is still holden; but he did better; he gathered in a goodly harvest for eternity. He did not excite a movement of supersti-

tion and fear, but he awoke a higher motive. It would require more than the nerve of a Whitfield to force a sermon into the place we have specified. It could not be done; it would not be tolerated. But among other places of resort, fashion sometimes sends her votaries to church, and varies the round of week-day frivolities with a sermon on the Sabbath. And should any of her enamored disciples be listening to you, give them to know that you are not holding controversy with them about any one particular amusement, but a controversy far more tremendous. The impeachment is of ungodliness. They live 'without God in the world;' without any influence of his will on their hearts and their habits; and, wholly absorbed in the gratifications of time, they have buried all thoughts of eternity. The element in which they 'live and move and have their being,' is an element of earthiness, which is tantamount to an element of wilful and rebellious *atheism*. Tell them that an eye is even now looking down on them with a clear and penetrating gaze, and beholds so many intelligent creatures pursuing the follies and frivolities of a short-lived day to the ruin of their immortal souls. Address yourselves not to any particular habit, but to the citadel of the heart, garrisoned to the full with thoughts and desires of worldliness. Point more to insignia than to acts of rebellion. The object is to transform the habit of their mind from earthly things, that they may have their 'conversation in heaven,' and their 'treasure' there. Tell them to give up the love of the world for the love of God; and then they may inquire how far they may 'use the world' without 'abusing it.' When the mighty balance between time and eternity is struck, they may have leisure for the minor questions, of how much is to be given to recreation, and how much to the high preparation for eternity. Tell them to turn from the ways of folly to him who will lead them to 'ways of pleasantness' and to 'paths of peace.'

THE INCONSISTENCY OF DISSENTERS HOSTILE TO THE ALLIANCE BETWEEN CHURCH AND STATE.

From Essays on the Church.

The Directors of the London Missionary Society, among whom are found nearly all those writers and preachers who are now so actively denouncing all "connexion between Church and State," and all "interference of rulers in matters of religion,"—these very Directors found no difficulty in writing to the Sovereign of a Polynesian State, "advising him to *banish the national idol*, and to attend to the instruction of Missionaries." And when two of their body were deputed to make an official visit to these islands, they report:—"We had a long interview with the King (of Hawaii,) in which we *urged upon him the propriety of publicly adopting Christianity as the religion of his dominions*." And we find that one of the Sovereigns ordered the head men of all the districts under his command, to have it proclaimed, by a herald, "All people must regard the Sabbath; where schools are established, all the people must learn." Nay, these same gentlemen cannot conclude their view of the state of New Holland, without observing that, "the want of *regular* means of grace among our own countrymen and their families,

(colonists as well as convicts,) throughout the greatest part of the immense tracts of land in the course of clearance, and where population is rapidly increasing, must be accompanied by evils, daily growing more inveterate and difficult to remedy; even when greater exertions shall be made to maintain and propagate Christianity among the progeny of those who are in courtesy called Christians, who constitute no small part of the aggregate community here. Scattered, however, among the remote villages and farms, there are numbers of young people who would be glad to hear the gospel, had they the opportunity. We merely state the fact, laying the shame at no man's door. It is, however, *deeply to be lamented that Protestant governments take so little care to convey the knowledge of the true religion, wherever they carry their arms, their commerce or their arts in colonization.*"

It would seem, then, that even non-conformists themselves, when placed in circumstances which allow them to take a rational view of the question, quickly abandon all their refinements and distinctions, and talk no more of Monarchs "*patronising religion without establishing it.*" They can see then, when no petty jealousies dim their sight, that the chief means possessed by a Sovereign,—the main part of the "ten talents" intrusted to his care, consists in his regal power and influence, and authority; and that to place all these means in abeyance when any subject connected with religion came before him, would be as irrational and as blameable as any sin of omission possibly could be.

THE SACRAMENT A MEANS OF SALVATION.

When God appointed the passover to the house of Israel, which was but a type of this blessed Sacrament, he commanded them to sprinkle their door-posts with the blood of the Paschal Lamb, that, upon the sight of this blood, the destroying angel might pass by. But had any man refused this token; and said, that God knows how to distinguish His people well enough without it, he had certainly and deservedly perished among the unbelieving obstinate Egyptians. And if any person now despises the use of our sacraments for the same cause, it is to be feared he will fall under the same condemnation. 'Tis true that God can save a man without it; but how do we know He will, especially since He has appointed this very thing as a means of our salvation. Where the use of these sacraments is not to be had, there is no doubt but God (who does not tie up himself to terms as he does us,) can find out other means to convey His grace and mercy to us. But where these ordinary means are offered us and we neglect to use them, then if the destroying angel does come upon us, our destruction is only from ourselves, our blood will be upon our own head. And, therefore, to forbear the sacrament upon this account (as too many amongst us do,) is a dangerous, high presumption.—*Bishop Hickman.*

POETRY.

FOR THE GOSPEL MESSENGER.

THE LORD'S PRAYER.

God as our father we proclaim,
The heavens are thine abode;
All hallow'd be thy holy name,
Thou gracious, kind, and good.

Thy kingdom, as the noon-day sun,
Wide o'er the world be given;
Thy will in all the earth be done,
As it is done in heaven.

And while permitted here to live,
Our daily bread bestow;
And all our trespasses forgive,
As we forgiveness show.

Lead us not into trials, which
Thy servants cannot bear;
But send delivering grace to each,
As evils do appear.

Thine is the kingdom full of love,
And joy and righteousness;
And thine the power which from above
Brings everlasting bliss.

Thine shall the glory also be,
While endless years endure;
And we will sing sweet hymns to thee,
Both now and evermore.

O. P.

FOR THE GOSPEL MESSENGER.

Lines suggested by a letter from a friend in the West, on the Death of his Only Child.

Hark, Brother hark, hear'd you not that sad knell—
'Twas the moan of the winds as they paus'd at the bier
Of our infant, sweet smiling in death's silent spell,
To kiss from its lips fond affection's last tear,
Ere 'twas hid from the eyes its being had blest,
And laid 'neath the sods of the prairie at rest.

Yea, God hath taken it away in his love,
For we were unworthy his gift to retain,
And too like some innocent cherub above,
Was our boy with us long on earth to remain—
Yet keen is our anguish when thus call'd to part
With the pride of our hopes and the joy of our heart.

We weep, Brother, yes we are mortal and weep,
Yea bitter the grief that our bosoms has torn,
The wound of the spirit is lasting and deep,
But we grieve not as those who hopelessly mourn,
For in Christ is our trust—we obey'd his behest—
And now is our child in his bosom at rest.

C. X.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture at St. Stephens.—That for November was delivered by the Rev. Rector of St. Michael's. The subject was the character of the Charity which prevailed in the Primitive Church. The amount collected was \$27. That for December was delivered at the appointed time. The subject was the expediency of increasing the number of Chapels where the poor have the Gospel preached to them, and some interesting statistics as to our city were named. The amount received was \$20.

Meeting of the Convention of this Diocese.—It will take place on the second Wednesday in February, and they to whom the printed notice has been sent will be pleased to correct the typographical error in the date, which should have been 1841, instead of 1840.

Episcopal Journal—Extracts from it.—November 17.—I was much gratified to stop (on my journey to Camden,) and inspect a neat Chapel, 40 by 25 feet, now nearly finished, with Gothic formed windows, and proper Church like appearance, and which, it is said, will be prepared for consecration next summer. It is the result of the enterprise of very few members of our Church, some of whom formerly worshipped at St. Mark's lower Church, near Murray's Ferry, in which worship in our way has for some time been discontinued, the congregation having been broken up by death, removal, &c.

November 20.—In the afternoon at Grace Church, Camden, after divine service by the Rector, (Rev. E. Phillips,) I preached on Conformation.

November 22—Sunday next before Advent, in the morning, the Rector read prayers, I read the Ante-Communion, I confirmed four persons, made the Address, and catechised eleven children. In the afternoon, after prayers by the Rector, I preached on Deuteronomy, 8th chapter, 2-5 verses.

November 24—At the Church, at Claremont, the Rector, (Rev. Mr. Converse,) read prayers, the Rev. Mr. Phillips preached on Conformation, from Acts 8th chapter, 18-19 verses. I confirmed nine persons, delivered the Address and catechised twelve children.

November 27—At Trinity Church, Columbia, the Rector, (Rev. P. J. Shand,) read prayers, the Rev. Mr. Phillips the Ante-Communion, and I preached on Confirmation.

November 28th and 30—The examinations of a candidate for Holy Orders were had—the Rev. Mr. Shand, and the Rev. Professor Elliott assisting me.

November 29, Advent Sunday—The Rector read the service and I Confirmed thirty-two persons, delivered the Address and administered the Holy Communion; the alms were placed in my hands to be given to the poor. In the afternoon the Rector read the service, the Rev. Mr. Burke preached, and I catechised about thirty-five children.

November 30, Festival of St. Andrew—The Rector read the service, and I preached on the life and character of St. Andrew.

December 23—The Rev. Alsop Woodward, Deacon, was admitted to the order of Priests, at St. Michael's Church, the Sermon preached by the Rev. Rector of St. Paul's, Radcliffeboro', who also presented, and with the Rev. Messrs. Trapier, Keith and Wallace, united in the "laying on of the hands." This ordination was to have taken place on Sunday last, that day being one of the "stated times," but was unavoidably postponed.

December 26, Festival of St. Stephen—At the Church in St. Andrews Parish, after morning prayer and the Ante-Communion, read by the Minister, (the Rev. J. S. Hanckel,) I preached on the life and character of St. Stephen, and administered the Holy Communion to fourteen persons.

December 27, Sunday after Christmas, and the Festival of St. John the Evangelist—After the reading of morning prayer and the Ante-Communion by the Rector, (the Rev. T. J. Young,) I administered Confirmation to fifty-four persons, viz: five whites and forty-nine persons of color. It was gratifying to notice the deep interest manifested throughout the services by this class of the labouring poor, and to be informed of the success which, under the favor of Divine Providence and Grace had attended the means diligently plied by the Rector and his worthy lay assistants, for their spiritual benefit.

December 28, Festival of the Holy Innocents—Made a visit with the Rector to a member of the Church at Wadmalaw Island, whose crippled and suffering condition confined him to his cabin. He had not long since been baptised and admitted to the Holy Communion, and I now administered him the rite of Confirmation, in the presence of his Pastor and a fellow-Christian, who came to be with him on this occasion, and of a few black people.

Episcopal Church, Edisto, S. C.—The interesting ceremony of the laying of the Corner Stone of the above named Church, was held on the 28th December, 1840. Notwithstanding the coldness of the day, the assemblage of people was gratifyingly large, and the interest manifested in witnessing this ceremony, was, to those more particularly concerned, peculiarly pleasing. The service was commenced at the site of the building by the minister of the Church, the Rev. C. E. Leverett, with reading the 84th, 122nd, and 132nd Psalm, followed by a portion of Scripture from the 1st and 2d chapters of the Prophet Haggai. This, with the singing of the 101st Hymn, preceded the laying of the Corner Stone, which was done by the Minister, pronouncing these words:—

Other foundations can no man lay than that is laid. I lay the Corner Stone of the House of God, which is to be erected on this foundation, in the name of the Father, and of the Son, and of the Holy Ghost,—Amen; and repeating the Collect, Direct us O Lord, &c.

The members of the Lodge,—some of whom were communicants in the Church,—having previously assembled, with the insignia of their order, then performed the customary Masonic rites, adding much to the interest of the solemnity.

A copy of the inscription on the Stone, which read,—

SEMPITERNO, TRIUMPHO DEO.—This Corner Stone of the Protestant Episcopal Church, Edisto, S. C., was laid on the 28th December, A. D., 1840, by the Rev. C. E. Leverett, Minister of the Parish, in the name of the FATHER, and of the SON, and of the HOLY GHOST,—Amen.

Together with the names in manuscript of James B. Seabrook and Wm. Meggett, Wardens; and E. Mitchell, Joseph B. Seabrook, Jabez J. R. Westcott, Vestrymen; and Joseph E. Jenkins, Joseph Whaley, Ephraim M. Seabrook, Sen., Joseph B. Seabrook, Whitmarsh B. Seabrook, Building Committee; Ephraim Curtis, builder. The Rt. Rev. C. E. Gadsden, being Bishop of the Diocese.

There was then deposited a Prayer Book, the Gospel Messenger, the Southern Churchman, the Spirit of Missions, and other documents.

After this an Address was delivered by the Minister, and the services concluded by singing a portion of the 25th Hymn, prayer from the Liturgy, and the Benediction.

Though we have been present at other similar solemnities, we have never been more gratified than at this. The services to us appeared impressive, and the singing, which was very generally joined in, was spirited and melodious. The edifice, which is to cost seven thousand dollars is according to the plan, a handsome Grecian structure, with about forty piers, and a gallery to accommodate the coloured people. The interior, though on a small scale, is greatly similar to St. Peter's, in Charleston, and will afford a handsome and comfortable place of worship to the increasing congregation.

The zeal which by many has been manifested in this work, reflects much more credit on them, and the unanimity which has prevailed, while very cheering, leads us to believe, that the Lord will prosper our endeavours;—above all the promise that here He will make his abode, and pour on those who worship in spirit and in truth, the dews of divine grace, encourages us to say in the words of the Hymn,—

Sure as thy truth shall last,
● To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of Heaven.

The Secretary of the Protestant Episcopal Church.—At a meeting of the Trustees on the 2nd of December, the Rev. John D. Ogilby was unanimously appointed "the St. Mark's Church in the Bowery, Professor of Ecclesiastical History," in the General T. Seminary, he having been nominated thereto by the founder of the said Professorship P. G. Stuyvesant, Esqr.—it having become vacant by the resignation of Bishop Whittingham.

Domestic and Foreign Missionary Society.—The Spirit of Missions for December, contains the proceedings of the two Committees, and the correspondence of twenty-two domestic Missionaries. We extract as follows:—"A large party of the chiefs and warriors on horseback met the Bishop near the west bank of Fox River, and proceeded with us a distance of eight miles to the parsonage. The Indians being already assembled on our arrival, divine service was celebrated, when the Rev,

Mr. Hull preached through an interpreter to a large and attentive congregation. The Bishop and clergy returned the same evening to Green Bay, but the following Thursday found him again with his "red children," the Oneidas, with whom he remained until Sunday evening.—Here a portion of his time was spent in visiting from house to house, intending, if possible, to call on every family in the tribe, and from which he was only prevented by a severe rain storm, a part of which, however, was most cheerfully encountered in the performance, (as he expressed it,) "of this most delightful part of his duties." On Friday he walked about three miles with me through the forest, and administered the holy sacrament to a woman who is nearly one hundred years old, and whose infirmities prevent her from assembling with Christian friends and brethren, in the appointed place around the altar of her Lord. The following day he accompanied me to a remote part of the settlement, and administered the sacrament to another sick member of the Church. While at this station the Bishop preached three times. His language was clothed in simplicity, and admirably adapted to the capacity of the Indians. He has evidently taken a deep hold upon these people, and his late visit may be regarded as the dawn of a brighter day upon their religious prospects. He visited the school, and suggested alterations in the mode of conducting it, which I am confident will be of essential service in its future management." * * * *Foreign Missions.*—"The Committee of the Church Missionary Society (of England,) rejoice in the fact of the extensions of Episcopacy in the colonial possessions of Britain. At the commencement of this century there were three colonial bishoprics: at present there are nine, and there is a strong desire as well as pressing want, for more." * * * "During a period of more than five months, the contributions of the Church for domestic missions, have amounted to only about one third of the expenditures, and now, within one month of the day when SEVEN THOUSAND DOLLARS should be paid, the treasury is nearly empty.—Through this periodical, which is sent *at the expense of the missionary funds*, to every parochial clergyman, and in other ways, the Committee have repeatedly, during the last two months, implored the Church for the means necessary to carry on their work; and they have apparently implored in vain. Scarcely a single response has yet been made; and, without instant action, the suffering missionaries, in the very midst of winter, must be deprived of the salaries on which they depend for the support of their families. The Committee are but the agents of the Church, and can only disburse what is committed to them for this purpose." The amount collected for the month for Domestic Missions was \$839, from South-Carolina \$344; for Foreign Missions \$1000, from South-Carolina \$631.

(CIRCULAR.)

DOMESTIC OFFICE—CHURCH MISSIONS, }
281 Broadway, N. York, Nov. 11, 1840. }

Rt. Rev. and dear sir:—You will excuse the liberty which I take in calling your attention to the condition of the funds for Domestic Missions, and asking your co-operation for their increase.

The Domestic Missionary Department is now an establishment embracing two Missionary Bishops, seventy-three Missionaries and five assistants and requiring an expenditure of about \$30,000 per annum.

Nearly five months of the current Missionary year have expired, and less than \$5,000 have been sent in to the Treasurer of the Committee towards meeting this expenditure.

About \$13,000 have been paid out in the same time; and the amount now on hand, (independent of a few hundred dollars of Trust funds not applicable to the payment of Missionary Salaries,) is less than \$200.

On the first of January, (the next quarter-day,) the Committee will become indebted to Missionary Bishops, Missionaries and assistants, in the sum of about \$7,000.

These facts will convince you that the Committee have serious grounds for apprehending that the Domestic Missionary work of the Church will be impeded and her good faith impaired. Their earnest prayers to God are offered, that such may not be the case, but that the Rectors and Ministers of Churches will stir up their people to aid in this important work, and provide, in an ample degree, for the necessary means of carrying it on.

I will not presume, my dear Bishop, to trouble you further upon this subject: but knowing the deep interest which St. Philips' Church takes in the Missionary work.

I remain, Rt. Rev. and dear sir, very respectfully and truly your friend and servant,

J. DIXON CARDER,

Sec'y. and Gen. Agent D. C. B. M.

Rt. Rev. C. E. GADSDEN, D. D., Bishop of S. Carolina, and Rector of St. Philip's Church, Charleston, S. C.

Diocese of Western New York.—The third annual Convention was held Dec. 1st and 2d, present the Bishop, thirty-eight of the Clergy, and thirty-nine of the lay deputies. The whole number of Clergy in this Diocese is eighty-nine, and of candidates for Orders, seven. It was resolved "in order to create a fund for the purpose of relieving superannuated and infirm Clergymen of this Diocese, that it be recommended to each Clergyman having charge of a Parish in the same, to raise therein by voluntary contribution of benevolent individuals annually, at Christmas, at least *five dollars, &c.*" Several other important measures were adopted. The labours of the Bishop have been abundant, and various.

Jubilee College.—*Extract of a letter.*—What I now wish to communicate is the news of our having Consecrated Jubilee Chapel. It is a lovely building, built after the Gothic order, and in good taste. The pulpit and reading desk is just where you would wish them, the one each side the altar. All is finished, pulpit, desk, altar, organ loft, and the front gallery is of black walnut stuff, which being frequently oiled, already assumes a more beautiful solemn hue. The pews are painted of the color of oak. There were present more than four hundred, yet the Chapel was not crowded. A great number of prayer books having been distributed and the congregation of various denominations and Societies having been instructed to turn readily to their places (think of this! who would have thought it?) they *all*, with a few exceptions, joined in the responses! and when the confession of sin was read, there seemed to be a united and an unanimous sound of personr, all, or nearly all in a kneeling position. And then the singing and chants,

both the one and the other, was as good as I ever heard without an organ. Forty-nine persons received the Holy Sacrament of the Lord's Supper. Of regular communicants twelve persons were necessarily absent, making in all sixty-one. Of these only six came from other denominations, and even they profess to prefer the Church. The Sacrament of Baptism was most providentially performed in the sight of all these people. How many were edified by its profound solemnity, appeared by their fixed attention. Many of them had never seen it decently administered before. What will be the result of the present uncommon bias in this neighborhood, of the public mind in favor of the Church, I cannot say. All I pray for is the blessing of God on us as humble means to promote his glory.

Protestant Home.—As many of the young men of this diocese make Paris their residence for a time with a view to their intellectual improvement, and especially students of Medicine, we invite their, and their parents' attention to the following, extracted from the British Critic for October, 1840, where more on the subject may be read. "When an English youth first comes to Paris, he frequently brings with him a letter of introduction to some pastor or Christian friend. He applies for advice as to where he shall reside, though but little can be given him. There are hardly any Christian families in Paris who take in boarders; and the pastor has but two alternatives; either to advise the youth to go to the most moral boarding-house he can meet with, or else to reside by himself. If the youth shall adopt the first course he is still, notwithstanding all precautions, too frequently soon after his entrance, surrounded by women of doubtful reputation—sees card-playing every night in the saloons—never hears the name of God pronounced but as the appendage to some foolish explanation, or to some wicked oath, and then begins to think little of the Sabbath, of the Bible, of the means of grace, or of that church in which he has been educated by his pious and absent family. If on the contrary he takes the opposite course, and hires a furnished apartment, he is quickly surrounded by French and other young men of his own age, and is prevailed on by them to indulge in the dissipations or vices of their community." * * "The evils thus stated, are, humanely speaking, almost inseparable from an uncontrolled and miscellaneous residence in Paris on the part of youths from sixteen to twenty-one: unless, indeed, as but too seldom occurs, the youths so sent have previously been converted by the grace of God, and are enabled by the influence of his Holy Spirit, in answer to prayer, to preserve themselves from the contamination of foreign associations. These facts have made so deep an impression on some Christian English Gentlemen residing as well in England as in France, that they have resolved on attempting to found in Paris "A PROTESTANT HOME!"

"THE PROTESTANT HOME" is intended to be what its title imports—not a school, or a college, but a "home." True, indeed, two French Christian Protestant gentlemen will reside in the family of the Director of "the Home," for the purpose of securing a perfect accent to all who desire to speak with fluency and correctness the French language—but there will be no regular classes or lessons.

Common Schools.—Since then, the state has, in some sense, established Christian morals in their distinctiveness, why cannot it go forward, and give the legislative sanction to a specific code or form of Christian teaching, the object of which shall be to form the minds of the rising generation, confessedly and avowedly, on a distinctive Christian standard; including the principles and rules, the motives and sanctions of morality as set forth in the Gospel of Christ? The advantages of a state system, (though as Churchmen we are by no means prepared to recommend its adoption,) are, in a political point of view, great and numerous; but if we cannot, or rather *since* we cannot—for Mr. Sedgwick and Mr. Ketchum, (if we rightly understand them,) tell us it is out of the question—have a system which fairly acknowledges and establishes Christianity, and so makes it formative of public opinion; and since on the contrary we are forced to take up with a system which does not acknowledge Christianity, and which consequently does not form public opinion by the Christian standard, but which leaves public opinion to degenerate according to the established laws of human nature, and stands ready to follow and adapt itself to it, as fast as it degenerates, since this is the case, why then, as the safer and better alternative, we are inclined to wish that the fund might, by legislative enactment, be distributed to the various denominations, Romanists, Protestants, Jews and Atheists, who may use it, under proper securities and according to their abilities, to advance secular and moral education in their own way.—*New-York Churchman.*

Obituary Notice.

Died on the — Nov. in the 46th year of his age, the Rev. DAVID J. CAMPBELL, late Rector of St. Stephens' Parish, and of the Churches at Black Oak, and the Rocks in St. John's Parish. He was admitted to the order of Deacons by Bishop Bowen on the 6th of January, 1819, and to that of Priests in April, 1822. He had in the same places, when a candidate for orders, officiated as a lay reader. Having thus served the Church with fidelity for more than twenty years, he died in the same parish, deserving to be had in remembrance as an affectionate relative, a kind neighbor, a humble, quiet, inoffensive, and pious man. The friends who attended his dying bed thus write: "We had the blessed consolation to witness in him perfect resignation, and willingness to depart. He said his God was with him. The expression of care and sorrow his brow had in health was gone. Even the care of his family could not disturb his peace. He trusted in his God that he would be their father. The hold he took on Christ was with a firm grasp; and now the storm of life is over, we cannot but trust he has entered the haven of everlasting peace. He was remarkable for humility, and was of a meek and peaceful disposition, saying "having nothing, yet possessing all things." He was buried in the spot he long ago chose for himself at the old St. Stephens' Church, and he directed that no stone should be placed."

CALENDAR FOR JANUARY.

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| 1. Circumcision. | 17. 2d Sunday after Epiphany. |
| 3d. 2d Sunday after Christmas. | 24. 3d Sunday after Epiphany. |
| 6. Epiphany. | 25. Conversion St. Paul. |
| 10. 1st Sunday after Epiphany. | 31. 4th Sunday after Epiphany. |

P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH-CAROLINA.

The Treasurer reports fifty dollars from Mrs. Sarah M. Davis, to constitute her a life member.